



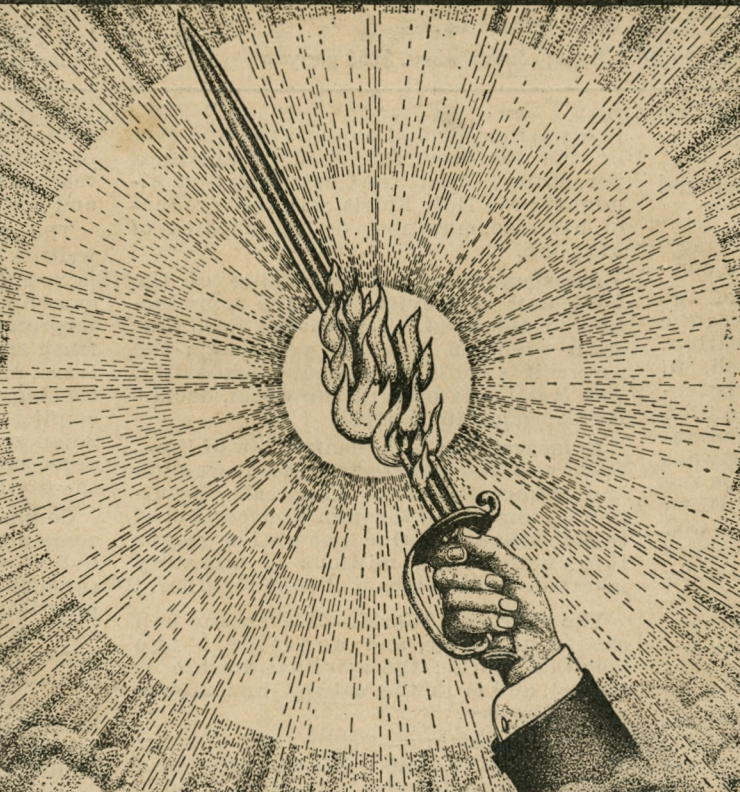
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

BRIEF DIRECTORY of The KORESHAN UNITY, Estero, Lee Co., Fla.

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism in the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO FLA., DECEMBER 20, 1904. A. K. 65.

Whole No. 585

Is Truth Worth the Sacrifice?

The Bonds of the Divine Fellowship Higher and More Sacred Than any Mortal Tie; Supreme Love to God and the True Neighbor.

FROM THE WRITINGS OF KORESH.

THE TRUTH AS TRUTH is acceptable to some, but the life which the truth inculcates seems to be hard to acquire. "Love God with all the heart," is good for a theory, but when it comes to practice, mortal ties are the most binding, and people are not willing to sever one jot or tittle of the relations begotten in sin and the consequences of the operation of segregative forces, for the more enduring affinities which alone can establish the kingdom of heaven. When men so love the Word as to be willing to sacrifice the ties of the sensual flesh—the ties which a so called Christianity regards as sacred—then will progress be made in the new order of things. In the time of war there were many no doubt who, actuated by motives of patriotism, were willing to sacrifice home, family, and associations; and great honors were awarded those who were so imbued with the love of country that they would sacrifice home, and life if necessary, to save the government from disruption. The love of God is greater than the love of country, and as a theory is so regarded by the church and the world; but practically, it is a farce.

In heaven, the ties of nature are not known. The loves which comprise the fellowship of the kingdom of God are distinct from family or consanguine affiliation, and wrought of principles not to be compared with the ties of the sensual existence. This last shall be obliterated by the operation of the principles of eternal life. When a thing of hell has been nurtured in the bosom of the church, and the religious element of man's nature has been indoctrinated into an inherent conviction of its sanctity, if any man dare touch adversely upon the

sacredness of falsely constituted sacraments, like those of marriage and the family institution, he would simply thrust his hand into the fire, knowing the consequences. It is only by laying the axe at the root of the tree—and by doing so, strike at the germ of mortality, thus extirpating the seeds of death—that the life of God can be manifest to the world.

The principles upon which the kingdom of God is to be established are in direct contrast with those of the mortal life; and he who wars for the kingdom makes war upon the sacred and holy things of a corrupt church and people. The world is preparing gradually for the change soon to come. It would not be strange if, after all, the beginnings of the new church were to be found in the outcasts of the earth. "Go out into the highways and hedges, and compel them to come in, that my house may be filled," was said because those who were expected to come on invitation had refused. If there are any to be compelled it will be such as those who, in their qualities of receptivity, are subject to the operation of the mental and psychological powers of those who preach the new gospel. A love for this truth—so transcendent as to cause every other consideration to sink into obscurity, especially when conflicting with the love in question—is the first step toward the accomplishment of the end that genuine truth has in view. There is unquestionably a divine order in process of organic construction, which will be established, though all the forces of hell and earth conspire to thwart the purpose and end.

The office to which the few who shall be accounted worthy are chosen, is of sufficient honor to warrant the

greatest sacrifices on the part of those who shall constitute the first-fruits of the resurrection. It is a poor general who yields defeat to the first repulse, and they are poor soldiers who will not follow their leader into a renewal of attack, because of repulse in the first, second, or third engagement. Whosoever regards sensual ties of more value than this cause is not worthy of the cause; and whosoever holds the ties engendered by the processes of sin as more sacred than such as can bind men to God, cannot have part in the resurrection to life. It was said to Jesus, "Thy mother and thy brethren stand without, desiring to speak with thee." "Who is my mother, and who are my brethren?" "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." "Whosoever loveth father, mother, brother, sister, husband, and wife more than me, is not worthy of me."

Take yourself, with your family and family ties, back to the time of Jesus. Consider yourself as regarding the family relation to be the most sacred of ties; and then listen to one regarded by the populace and masses as a pretender, and by the *literati* as a plebian—and hear him make the declaration that a love to him personally, should stand before and in preference to any mortal tie, no matter how sacred. Can you not imagine it a cause for the wrath of the people, and an aggravation worthy of the fate which came upon the Lord? What was true in that day is preëminently true in this our day. The common ties of this material and mortal plane of being (the ties which belong to mortality, and upon which mortal existence depends,) are filthy rags, whose obliteration by the fire and smoke of heavenly influx is "a consummation devoutly to be wished."

Why should Christians wince at the practical application of their own theories? How often have they who desire to awaken the worldling to a sense of his danger, portrayed the divine vengeance as separating husband and wife, parents and children, brothers and sisters—sending some to endless torment, and receiving the elect into habitations of glory! Of course, these Sunderings are supposed always to result in joy to those who accept the overtures of the gospel, no matter what the fate of those so ruthlessly torn by the hand of divine vengeance from the loves to which they so fondly cling. Here at least, on the part of the regenerated, a satisfaction is given in the superdominance of the new found joys which utterly annihilate the old affections. The Koreschan gospel is the more humane, though painful no doubt to those who will not accept it. We have transposed time and place as points at which the breaking of the ties is to be effected. The coming of the Lord will no doubt be a time of trouble; but the trouble will be to those who reject the Everlasting Gospel.

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We are at the end of the world—age, dispensation.

SHALL WE SAY GOD THE THIRD?

Literal Translation of the Word Elijah; the Manifest Absurdity of the Claims of Dr. Dowie.

KORESH.

THE WORD ELIJAH is a Hebrew word meaning "God-the-Lord." The use of the word is the untranslated Hebrew. There is no good reason for not rendering this one, as in the case of every other word in the Hebrew language, if we are to understand what we read. It is the misconception of the doctors of divinity concerning the character of the Prophet, that induced them to leave this word unrendered. A comprehension of the character of Divinity would have made it consistent for the translators to have rendered this word into English, because a true enlightenment as to the perpetuity of the Deity, and the manner in which the throne of God is held in tenure, would have obviated any doubt of the significance of the term as applied to the wonderful Prophet of the Lord.

God renews his throne and maintains its perpetuity and tenure, by raising up a man at regular intervals, who overcomes and thus receives the influx of the central and interior consciousness of the Mighty God, the exterior and interior minds entering into conjunction—they becoming one when the visible manhood theocracies by absorption into the central throne of Deity. The appellation "God-the-Lord" is shown to be consistent with the purposes and facts of its use. The name of Elijah defues his character, and is merely in corroboration of the declaration, "Then shall the children of Israel return and seek the Lord their God, and David their King, whom I will raise up among them." This is consonant with the doctrine of the resurrection, which is identical with the doctrine of reincarnation.

The fact that there is a law by which the Lord God incarnates himself at intervals during the progress of the ages, does not imply that there are many central Gods. To say that there is God-the-Lord the I, or II, or III, is an absurdity; and yet the Rev. John Alexander Dowie is guilty of this absurdity through ignorance of the Divine methods and purposes. John Alexander Dowie misconstrues the mission of the Prophet of the Lord, as is significantly shown in his use of the term Elijah, adding the "III" to his self-accredited title.

Many reasons can be named why the title Elijah to Mr. Dowie does not fit his character, nor his claims, nor his doctrinal expositions. When Elijah comes, he comes in the name and with the credentials authenticated and so clearly defined, that the critical student cannot be deceived. There shall be many false christs and false prophets; but when the false ones appear, the genuine One will have made his appearance and claims. Dowie is false in that he is putting forth *false doctrines*—and there must be a close imitation of the genuine on the part of the counterfeit, or there would not be the deception which it is expected the devil will make to "deceive if possible, the very Elect."

New Century Studies and Reviews

Lucie Page Borden

NEW DEVELOPMENTS IN SCIENCE.

Sir William Ramsay Finds Evidence to Indicate Transmutation; the Source of New Impulses in Scientific Research.

SINCE THE YEAR 1870 the secret of the transmutation of elements has been known. It has been promulgated by the Discoverer and Founder of Koreshan Science as the central principle of the universe. The influence of one mind positively alive to this truth has set many other minds at work. The ultimate constituency of matter has been and is the subject of research and experiment. The men of the present generation are keenly alive to the necessity for fathoming the nature of electricity, and the results that have been obtained by investigating natural phenomena have confirmed in a surprising manner, the discoveries made by the Founder of Koreshan Science in his own laboratory.

These men who are experimenting now did not believe in the possibility of changing one kind of matter into another. They were perfectly sure in beginning their researches that the transmutation of substances was nothing but an old relic of medieval credulity. They wanted to see what was the nature of radium, and in finding out for themselves they have stumbled upon a wonderful truth. What made them so anxious to find out the nature of some of the new elements? What is the reason that the subject of the persistency or the non-persistency of the atom has become so prominent? They were incited to study along these lines, not simply by the force of a desire to understand radium, but they had the thirst for learning about the physical universe, which is the especial complement of the central discovery of the age.

Whenever a great truth is discovered, although it may not have been put before the eyes of the men who are interested in such a discovery, it creates a mental agitation. The presence of a person capable of solving the profoundest problems of Nature has led to an interest in her phenomena, unparalleled in any preceding age. The "scientific spirit" itself has been aroused by the presence of such a person, in whose mind the greatest truths were formulated. These men were not ready to accept such a revelation from an apparently obscure source. They have been brought to believe in the possibility of transmutation by the things they have seen and handled.

The latest discoveries in radium are reviewed by Sir William Ramsay, K. C. B., F. R. S., in the current issue of *Harper's Monthly*. It is one of the most convincing proofs of the destructibility of matter. After relating the entire process by which the discovery was made, Sir William says: "It was thus proved that the radium emanation spontaneously changes into helium.

Of course, other substances might have been and undoubtedly were formed; but these it was not possible to detect." This is a simple illustration of the way in which modern scientists have been brought into rapport with a fact which has been sedulously avoided for many years. Nothing in the history of scientific investigation has done more to corroborate the teachings of the Discoverer of Koreshan Science. He knew what he was doing when he set forth the principles of Aristotle in another manner, by saying that the laws and phenomena of Nature were not subject to the perversities of modern scientists, but that they had their root in one immutable law.

The results of this discovery in the world of science are set forth very clearly at the close of this article by Sir William Ramsay. He says in regard to the production of radio-active substance through the influence of the β -rays on glass, which is one of the very recent facts observed: "If, as looks probable, the action of β -rays, themselves the conveyors of enormous energy, on such matter as glass, is to build up atoms which are radio-active, and consequently of high atomic weight; and if it be found that the particular matter produced depends on the element on which the β -rays fall, and to which they impart their energy,—if these hypotheses are just, then the transmutation of elements no longer appears an idle dream. The philosopher's stone will have been discovered, and it is not beyond the bounds of possibility that it may lead to that other goal of the philosophers of the dark ages—the *elixir vitæ*. For the action of living things is also dependent on the nature and direction of the energy which they contain; and who can say that it will be impossible to control their action, when the means of imparting and controlling energy shall have been investigated?"

The Elixir of Life does indeed follow from the impartation of the law of transmutation. To speak clearly, the possibility of destroying an atom of matter admits the possibility of reducing the body to spirituous essence by voluntary action, instead of suffering it to decay. This is not the same thing as striving to prevent the approach of old age and death by the impartation of electricity. That is now a favorite thought with those who are delving in scientific ground. It is a favorite thought with the Theosophists that the body may be made impervious to the attacks of disease. It begins and ends in the law of progression conceived as a straight line. The line of life is a spiral. The corruptible body is to be transformed, not built up. The corruptible must put on incorruptibility by a change corresponding to that which an atom suffers when it is transformed into energy of a corresponding quality. It is agitation which produces molecular activity, and when this agitation is carried far enough the atom is destroyed.

The destruction of the physical body is a necessity, for it has been incorporating the experiences of death or mortality through a long circle of existences. It must be made whole or integral by being put into unity with the divine cycle, where reproduction has ceased to be

on the downward line. The cycle of Divinity begins in the immortality of the body. After the mortal body has been dissolved and sublimated, the body of Divinity will be made to come forth pure and holy.

Transmutation will be proved a financial reality through the production of the noblest of metals in sufficient quantities to overcharge the markets. Here is a hint of the demonetization of gold. It may seem like a dream, but the human race is to realize the fulfilment of its dreams in an unexpected manner. It was over thirty years ago that the authoritative statement was made which brought alchemy to the front. Alchemy was then thought to be a spurious science. Its validity and importance are being attested by such discoveries as the one already cited. Its restoration to favor will be a complete reversal of the speculations of chemistry, which was founded upon a denial of the validity of alchemy.

The developments of the past nineteen hundred years have not been unnoticed, but there has been something more going on in humanity than was generally known. At the beginning of the Christian era there was a Man planted in the soil of humanity. He knew the science of transmutation; and if he was planted in humanity, then it is generally believed that seed planted will germinate and fructify. The knowledge of transmutation will be perfected through the resurrection of the Lord who knew this science, in His own offspring. The scientific writers are coming to see that alchemy has its foundation in life. The best minds are not opposed to it, for the true scientist is never dismayed at facts. He should be always ready to adjust his point of view to fresh discoveries, and by divesting himself of prejudices he will reach this attitude.

The Specific Effect of the Baptism of the Early Church.

"LET THIS MIND be in you which was also in Christ Jesus." The Apostle is admonishing his converts whom he had inducted into a knowledge of the Christian cult. The baptism of which Paul, as well as the earlier Disciples of the Lord had been recipient, was the means of regeneration to the members of the church in that day, just so far as they came under its influence in the spiritual degree. It did not renew their bodies; therefore, in another epistle, the Apostle said, "The flesh lusteth against the spirit and the spirit against the flesh." There was conflict, and the men of that age who accepted the Christ were not prepared for the last or ultimate degree of regeneration, which includes the redemption of the body. For thus the Apostle wrote: "We ourselves, groan within ourselves, waiting for the putting on of the sonship, to wit: the redemption of our body."

In that age it was not expedient that the Disciples of the Lord should understand those mysteries which have been reserved until the fulfilment of Scripture, in regard to the reproduction of the Lord in His offspring. He planted himself in the race by converting his body to Holy Spirit, which became the means of spiritual

regeneration in that day and, by a process of inter-blending, the Lord formed conjunction with the human wills of all who received him in this manner. It will be impossible to explain this to the persons of an agnostic tendency, inasmuch as they had no part in the spiritual emanation by which the early church was revived. As the Apostle says, "Spiritual things are spiritually discerned;" therefore, those who had no part in the baptism which renewed the will nineteen hundred years ago, will be very likely now, in their reëmbodied existence, to deny the authenticity of the gospels and in many cases, to refuse to credit whatsoever is spiritually discerned. The ranks of materialism are pitted against the acknowledgment of any inherent spiritual principle in man. To them, mind in its varied manifestations is nothing more than matter in its higher modifications.

The Lord Jesus was not made the means of bodily redemption to the men and women who accepted him as the Messiah. The Holy Spirit was made the means of regeneration only to their thoughts, desires and aspirations. The Apostle Paul admonished the church to let this spirit which they had accepted, rule within them. The more they became amenable to its promptings, the more they would understand the purpose of the Lord's coming, and would enter into the joy of unity with the beautiful spirit of brotherly love which made the early church respected and admired,—the source of wonder to the pagan world.

The mind which was in Christ Jesus became, at last, corrupted and defiled—as corrupt as the natural humanity, its burial place. What remnant of the Divine spirit actuates the modern disciples of mammon? So it happens that the ones for whom Christ died and in whom he was planted, are become the advocates of competition, the reverse of love to the neighbor. But the Lord was the Seed-man. He planted himself; and the Lord once said, "Except a seed fall into the ground and die, it remaineth alone." The obvious purpose of implantation is the reproduction of the one seed in the many. When and how are the reproduced offspring of the Lord to come upon the scene of natural life?

This is the great mystery which so many have sought to fathom. Every seed has its own cycle of time to fulfil before the harvest. The God-man who was planted in the race-soil is no exception. When the Lord rises from the race in the harvest it will be in His offspring—glorified, immortal beings. Though corrupt and vitiated, the seed bears within it a principle of activity. Under the proper influences it puts forth a new germ, which the appointed husbandman must cherish and nurture and culture.

Jesus said: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." The Light of the world is Christ. When He was translated he entered into his Disciples, and they had that light.

The supreme goal of human destiny is the Arch-natural degree.

Department of Astro-Biology

Rabon Adonoseperi

URANUS THE SIGNIFICATOR OF KORESHANITY.

How the Planet Measures Seven-Year Cycles; Important Epochs in the Koreshan Movement.

TODAY AT SIX O'CLOCK in the morning (December 20), the planet Uranus makes his final adieux to the constellation Sagittarius, and enters on his new career in Capricorn. The year or cycle of this planet is equivalent to eighty-four solar years; and his journey through a constellation therefore occupies approximately seven years. Today he reaches in the constellations that which in the biological horoscope, corresponds to the zenith. He thus takes final departure from the third quarter of the heavens, defined by the western and southern points of the compass—which includes Libra, Scorpio, and Sagittarius, commonly known as the reproductive trinity; and enters the fourth and last quarter laying between the southern eastern limits, and which is covered by Capricorn, Aquarius, and Pisces, known as the serving trinity; and commences his downward journey in the direction of the horoscope, or the first degree in Aries.

Inquiry will probably arise as to the reason why the transit of this planet from one constellation to another should be considered of sufficient importance to be made the mark of special attention. In reply, we may say that with the exception of Neptune, his motion in the Zodiac is the slowest of all the planets, and that on this account the changes and effects in the world of humanity which are indicated by his presence, are marked and call for the regard of all who are students of the celestial science; and, moreover, the Science of Universology, to the exposition of which the columns of THE FLAMING SWORD are exclusively devoted, is signified specially by this planet, which is thus the principal significator of the Koreshan movement and of its Founder.

Some twelve months ago a sudden and unexpected change in the fortunes of this work took place; an epoch in its history closed with the cessation of the publication of THE FLAMING SWORD in Chicago; and a few months later a new one commenced, marked by its reproduction or rebirth at Estero, Florida. The epoch of seven years which culminated at Chicago, was inaugurated near Estero by the successful accomplishment at Naples, Florida, of the Geodetic Survey, which took place in the spring of the year 1897, at which time Uranus held the cusp. Or, to put the matter in more conventional terms, was knocking for admission at the door of Sagittarius; and last spring when the new period commenced, the same planet awaited entrance at the portal of Capricorn. Today, he enters, and commences another seven years term of labor; and by the time he arrives at the door of Aquarius, his true

home and the scene of his final and most dramatic conflicts, another seven-year period in the life of the Koreshan movement will culminate, and yet another be incepted, punctuated on this occasion also by an occurrence quite as marked as that which has characterized the closing and opening of the previous periods.

The passage of Uranus through the Zodiac is always marked by a concatenation of catastrophes, calamities, and disruptions, which may be attributed more or less directly to his charge, and which constitute a veritable cometary tail which testifies to the potency of the star from which it emanates. His office is to break up, to scatter, to disintegrate and destroy; or to incorporate, amalgamate, and synthesize; and he well merits the two diverse appellations which have been conferred on him—of Destroyer and Awakener. The influence of a planetary sphere is always modified by the quality of the constellation through which it is operating. Sagittarius and its coördinate are related respectively to religion and science; and it is specially in these two spheres of activity that Uranus has, during the past seven years, been applying his forces.

It will be generally admitted that during this term, he has succeeded in stirring to the depths the emotions and feelings of the religious world; that he has kindled the fires of religious, fanatical enthusiasm in a manner that has had no parallel since the middle ages; and that in the exercise of his power of disintegration, he has succeeded in adding to an extent hardly realized, to the number of sects that severally claim either religious infallibility, or the gift of true inspiration. Prophets he has brought forth in countless numbers—some comparatively obscure, others claiming a numerous following; the majority quickly relapsing into the obscurity from which they temporarily emerged; a small minority retaining even for years, the notoriety essential to their existence.

Mantology in all its numerous phases and departments, has come prominently to the fore; and today claims innumerable exponents, while the numerical strength of its patrons may be gauged by the flourishing trade that is carried on by its professors. On the other hand, speculative science has progressed in a corresponding degree, and already its exponents are seriously considering the possibility of opening up communication with the far distant "heavenly bodies"—a development so thoroughly characteristic of Gemini-Sagittary. Every advance of modern science has tended to further sever the slender bonds that unite it with the devotional doctrines of the clerics; and today, so well has Uranus accomplished his work, that there has finally appeared a clear line of demarkation between the doctrines of origin and destiny as taught by materialistic science, and the equally materialistic speculations of the religious sects. To further aggravate the chaotic and disintegrated condition into which the Uranian forces have brought religion and science, systems professing to unite secular with religious thought have multiplied and claim numerous adherents, as well as active and enterprising exponents. In a

word, a retrospective view of the last seven years calls to the mind an endless array of facts and striking developments that fully demonstrate the thoroughness of the work accomplished in Sagittarius by Uranus which, by disruptive fallacious doctrines and by breeding disagreement in the ranks of their devotees, has been slowly though surely clearing the way for the advent of the true Science of Religion.

It is to be marked, however, that no wars of the first magnitude have been waged during the past septennial period; nor have there occurred any of those natural upheavals that at times shake the foundations of empires, cause thrones to totter, and effect the transference of the balance of world-power. The disturbances have not been seismic in character, for they have but stirred up the minds of the people in relation to abstract thought that does not immediately effect the concrete political status of nations, nor the economic welfare of the people. They have been only as the murmuring of a vast multitude that course hither and thither seeking it knows not what; as the muttering of the distant thunder, the harbinger of the coming storm; as the moaning of the wind that precedes the tempest; or as the subterrestrial groanings that announce the coming earthquake.

The Spanish-American war will perhaps be cited as an exception; but there was nothing in the conflict between these two nations that lent it the dignity of first-class warfare. It is true that the national enthusiasm of the American people may have called forth outbursts that were entirely out of proportion to the importance of the struggle which, to the unprejudiced observer, was little more than a duel between a young and vigorous man and an old and decrepit dotard. The war, however, was the direct outcome of the presence of Uranus in Sagittary, the ruling constellation of Spain, whose opposite, Gemini, holds the same relationship to America—which, aided by all the contrivances which modern science had placed in her hand, with the quick despatch that so characterizes the nation, and by a few deft blows, quenched for all time the last flicker of imperial power that graced the Spanish crown, which in itself is but the degenerate precipitate of an old-time religion that once dominated Europe.

But now, with the transit of Uranus through the zenithal portal of Capricorn, his activities will begin to seek other fields for the exercise of their powers; and his expressions will begin to take on characteristics that have hitherto been latent. Henceforward, he enters the political arena and the sphere of economics, of industrial enterprise, of great human undertakings, and of stupendous projects which will dwarf the achievements of the past. Love of power in all its most insidious and attractive garb will stir the hearts of men and urge them to deeds that will dispel the lethargy of the stumbling masses, and rouse into activity their latent forces. The homes of the people will be threatened by the greed of the money lord, and contentions between master and man will rend the social fabric that has so long tottered on the unstable foundations of a false

economic system. And not alone will internal dissensions and social upheavals destroy the peace and seeming security of nations, for the fires of ambition and of the love of national aggrandizement that have for so long smouldered in the basements of the governmental houses of assembly, fanned by the breath of popular acclamations, and stirred into activity by the insistence of the thoughtless mob, will rise to the vaults and consume both fabric and occupants.

The proximate septennial term will prove to be the inception of a great history-making epoch, in which the contending forces that have hitherto found but a narrow channel for their outlet, will disrupt the volcanic cone that has hitherto held them captive, and wash nigh to its base the flowing lava of blood, from the frowning mount of mortal ambitions. Yet, on the other hand, those constructive Uranian forces, which only the supreme genius of the Man can bring into operation and apply in an orderly and consequential manner, will not be idle, neither will their effect be lacking in external and physical manifestations; and in all the departments of his work, we may confidently await encouraging evidences of progress, and a gradual widening of the sphere of operations.

As the electric planet passes the cusp that marks the zenith, he is closely attended by the major luminary who, two days later conjoins with him at the moment of the hibernal ingress; and at the same time, the twain transit the light in the horoscope of the only integral representative of Uranus—that personal Sun who stands at the present time poised at the constellary zenith—this pair thus pointing with the tip of the Sagittal (first) finger to the only Man capable of adequately expressing its higher attributes and of carrying into effect those laws of social, religious, and political life, the establishment of which will inaugurate the era of Universal Brotherhood, of which Uranus is the prime significator.

General Contributions

SIMPLE LESSONS IN KORESHANITY.—NO. 5.

Easy Questions and Answers For Those Who Begin With the Fundamentals or ABC's of the System.

DR. C. A. GRAVES.

SYNOPSIS.—We have seen that the universe is an integral thing; functioning through its two general factors of spirit and matter; and subdivided into its four general divisions of mineral, vegetable, animal, and human kingdoms.

THE NEXT AND MOST NATURAL inquiries that arise, are: How is the universe governed? What are its laws? How are its activities actuated? **ANS.**—We must look to the highest and best for the source of government, control, and re-creation of the universe. We must look to the Center; and if there are sub-centers (as there are), we must look for the very apex, pinnacle, and heart of the whole.

Humanity is the highest of the grand divisions of the universe. The mind is the most superior part of humanity (and let it be remembered that mind, the very substance of which thought is composed, is the result of the transformation of matter into kinetic and spiritual states, possessing correlate qualities.) Hence, the governing center must be the central Mind, the mental pole into which all mentality flows. Remember here, that all mentality is spiritual force, and that all forces are electrical and magnetic, and must obey the laws governing electricity and magnetism. Therefore, all thought generated by circumferential humanity must flow to a mental center. This central Mind is the governor—the Creator, God, the Almighty Deity. The thoughts generated, and the experiences gathered by earth's teeming millions of humanity, polate in that central mentality in a way corresponding to that through which the levic energies generated in the crust of the earth polate in the central sun.

You must know that God and his humanity constitute one universe; and that likewise the sun and its environing earth constitute the coördinating universe on a lower plane. These two are analogous in all respects and in every detail. They are respectively the microcosm or little universe, and the macrocosm or the great universe. The latter is the cell, the former the human contents of the cell. The cell is the cosmic egg; the contents constitute the chick hatched in the egg. The microcosm is the seed-form of the macrocosm. The macrocosm is the evolved or developed form of the seed. Can you not see its *oneness*?

The initial, governing impulse comes from the conscious mentality of God, knowing and operating through definite laws—never otherwise. These laws are inherent and essential, and could not be other, neither in variety nor extent, than they are. Through these laws, His will governs, the energies of impulse being let down from degree to degree, actuating plane after plane of life, until the very material earth is reached and acted upon through its physical forces. God being the seed of the universe, reaches his perfection as such seed when clothed in his own perfect material form, for it is the law of all seed that the germ is at the *nexus* of spirit and matter. It is where the spiritual life is united to its material envelope—where spirit, soul, and body are one. Jesus was the Seed-man, “the promised Seed.”

QUES.—Is Deity personal? ANS.—You have the answer in Jesus the Christ, for he was “the fulness of the Godhead bodily.”

QUES.—Is Deity human? ANS.—You are likewise answered in Jesus. He was the very highest type of humanity, the God-man. All things proceed from God; he is the causative center of all. It is axiomatic that nothing can come from a cause that is not involved in that cause. Humanity and personality proceed from God; hence, he involves both humanity and personality.

Koreshanity reveals the astounding fact that God is both human and personal; it reveals this by showing

the law for it, so that you can know for yourself, by the exercise of your rational faculties. This is the fact of all facts, the most important, the most sublime. God being human and personal, we can trace his genealogy; we can follow the converging ethnic lines of consanguinity and discover our relationship to Him. Here is the rational basis for calling God our Father; here is a reason for his love for humanity, and for humanity's looking in affection and worship toward Him; and as the student progresses and can enter into an analysis of these relationships, the certainty of its truth augments until the proofs are irresistible, and the student grows into the sublime consciousness of his kinship with Deity, and that he may become his offspring and heir to the universe. The import of the Scripture is patent: “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

QUES.—Point out more definitely the path and progress of the government of Deity. ANS.—The greatest theme that can occupy the thoughts of man, is Deity. To know Deity fully is to know all things, for he involves all. It is said of Jesus, “Whom to know aright is life eternal.” This is true, because to know him aright is to possess a knowledge of all things, including a knowledge of the laws of attainment of immortality, embracing its coördinate desire to attain. Given, then, a knowledge of the law and a desire to attain, the requisite effort is put forth, immortality reached, and eternal life entered upon.

QUES.—Would it not help to an understanding of God's method of governing the universe, to endeavor to get some primary, as well as general idea of his nature and character? ANS.—Certainly; and as we must turn to Koreshanity for real information upon any subject, we find in it light upon this usually considered abstruse subject—the character of God. Koreshan Universology reveals the law of the conjunctive unity of mind, by which two or more minds—even thousands, or *all* minds, may become one. All knowledge is gained by experience through sensation. Knowledge thus impressed upon matter becomes, when converted to spirit, kinetic or active; and in the highest domain now under consideration, it manifests as thought. Thoughts are living, spiritual entities. These entities are transmitted in electric and magnetic currents. For instance, in common conversation there is an interchange of spiritual entities; and where a permanent lodgment is made, these entities become incorporated or conjoined to the receptive mind. Likewise, two minds may conjoin and become one—as was the case when Elijah, upon his transposition to spirit, was conjoined to Elisha.



The Pabulum of Immortality.

KORESH.

GOD GAVE the law for man to obey, and the Christ of God entering the visible domain of human comprehensibility, brought down the bread and wine of his immaculate presence, our pabulum, that through its appropriation we might also keep the law and become like him—immaculate.



In The Editorial Perspective.

THE EDITOR.



THE PRESIDENT'S MESSAGE to the Fifty-eighth Congress, now in session at the national Capitol, has been published throughout the world, and constitutes one of the most remarkable state documents in the history of the progress of the nation. It is lengthy, but its length is not due to verbosity, but to the treatment of so many subjects. Perhaps the fact that it embodies so many different things, is one evidence that numerous great questions press for solution. President Roosevelt has certainly stated some of them in very forceful language. We doubt not that thousands of people pass the message by as a matter of course, attaching little or no importance to the results of much study of the questions in hand. It perhaps remains for time to reveal the force of the President's conclusions on many lines; or perhaps the attitude of foreign peoples may do much to apprise the American people of the striking character of the President's document. Many who heard Abraham Lincoln's speech on the battlefield of Gettysburg, thought it was but common-place, little realizing at the time that his utterances were destined to become classic. It is said that the first recognition of the brilliance of President Lincoln's famous address, came from England, where the press highly commended Lincoln for the beauty and nobility of his address. While the American press was filled with criticisms and numerous unstudied comments and more or less thoughtless praise, some of the London papers discovered real gems adorning the Rooseveltian masterpiece—not that the message is particularly favorable to the English people, but that the President has thrown his weight on the side of justice—"a square deal for every man." In this country, opinions on the character of the message are numerous and various. In some quarters it is regarded as a very conservative document, in which his points are covertly made, and his expressions guarded, lest he offend some faction of his party. By others, the message is said to be a very radical production, indicating that the President has broken away from the republican party, and given way to radical expressions of the democracy. Certain it is that the President is broad enough to refuse to be the President of one party, and he is honest enough to encourage what he conceives to be for the benefit of all the people, whether it be endorsed by the one party or the other. A number of American publications which bitterly opposed the election of President Roosevelt, have pointed out since the overwhelming defeat of the party of the opposition, that the time has come for the great American President's opportunity. Opportunity for what? Surely not to do what some of his predecessors have done—not to follow in their footsteps, but to make footsteps of his own along unbeaten lines. He may be radical enough to sometimes cross their path. See him now in the social circles at Washington, introducing innovations! See him discarding stiff ceremonies at the White House, that phases of naturalness may develop and characterize public life at the Capitol! What the opportunity really is for the President, is to place himself on record *above all parties*, as the champion of the peo-

ple; it is the opportunity to make himself famous, not merely in name, but in deed. To do this will require all his characteristic courage. It means that he must impress his own personality and robust character still more forcibly upon the American people, with the *strength of imperialism*, and with the power of the spirit of loyalty to the true progress of America. No other man perhaps, has ever had the opportunity that now opens to President Roosevelt; popular, yet uncommitted to party or to faction; having served one term under the election of his predecessor, and now elected on the basis of his own merits, he is free to do his duty, regardless of fear or favor. His course at present gives the nation hope—the greatest hope it has ever had. His present message is an indication that he begins the work he feels that he has to do. He strikes boldly into the subjects of capital and labor, declaring that both capital and labor have the legal right to organize—a position taken by THE FLAMING SWORD years ago. From the opening of his message, we should judge that he has much work for the new departments of Corporations and Labor. Various reforms in lines of internal policy are urged; and on foreign relations the President is broad as well as explicit. Amicable relations are sought with foreign nations, including the revolutionary independencies of Central and South Americas. The President is fairly rational on the subject of what constitutes the desirable peace of the world. He declares that there are kinds of peace that are very undesirable, of which there have been many examples in the past. An expression of his may become famous—declarative of the elements of true peace, for which he is highly praised by English journals: "The steady aim of this nation, as of all enlightened nations, should be to strive to bring nearer the day when there shall prevail throughout the world, the *peace of justice*." Nothing short of this can be lasting.

The influence of the church on the hearts of men and in the affairs of the world, is undergoing a most rapid decline. This is true in both Catholic and Protestant countries. In France the church has had a bad name ever since Voltaire cried, "Down with the wretch!" But Protestantism has proven itself no better along many lines—and now the various branches of the church are scarcely able to maintain their own, much less make anything like sweeping headway. Investigation has been made by seemingly reliable parties, concerning the alleged decline of the Christian ministry in America. The results show a pitiable condition of things. There is little left of the spirit of the Reformation; the stars in the firmament of modern Christianity are dimming and falling; the lights are few, and promising leaders there are none. Those who study for the ministry in the principal universities of the West are growing relatively fewer every year. The college presidents admit that there is a decided deterioration in the quality of the theological students. There is a dearth of intellect in preparation for the ministry; hundreds of those who are studying, do so because of the social prestige which

the ministry gives. Another cause of the decline is said to be that the ministry has received the name of being very narrow. It is wholly unfit for this age of the world. That which the student has to learn to fit him for the ministry does not satisfy the truth-seeker; nor does it suit the mind of this period, for it does not appeal to those who have ambition to do a practical good for their fellows. The preaching of faith amounts to nothing—and the church has nothing practical whatever. It occasionally deals in forms of charity, and doles out food and clothing to low classes incapable of appreciating good works. The modern ministry is filled with men who are negative and almost feminine, rather than positive and virile. It is said that one prominent man commenting on the character of the typical Christian minister, declared that he "felt toward his pastor as he did toward his grandmother. She was a fine old lady, and he was more than willing to do all in his power for her comfort; but he would no more think of consulting her in the perplexities of his daily life, than he would his minister." The fact is, the power of the Christian system is rapidly failing. It is a back number—an old body that cannot be revived. It is one of the old things that must pass away to make room for the new. The old plant has borne its fruit; it has separated from its seed. It is the old form without the life, and its fate is that of Judaism when it rejected the Christ of nineteen hundred years ago.

The Lily of the Valley is a significant title ascribed to a quality of the divine character in the person of Jesus the Christ. This title is freely accorded him by Christians generally. They are glad to think of him as "the fairest among ten thousand," "one altogether lovely," yielding the fragrance of spiritual aspiration; matchless in beauty, and unrivaled in the dignity of his position among the flowers of human progress. When he is simply thus conceived, he is known only in small part. The devout Christians never think of the soil in which the Lily of the Valley grew; for if they did, they might become frightened at the logical conclusions to which the thought leads. The fairest lily that ever faced the sun, or smiled in its beauty upon a host of admirers, sprang from a stem which sent its roots deep in the mud and slime of the pool. The likeness between Jesus the Christ does not end with the mere aspect of beauty; the analogy must be carried through the development of the stem and flower from the seed and root in the soil. If as the Christ appeared nineteen hundred years ago, he was the "fairest among ten thousand" in his perfect manhood, and without sin, where else than in the depths of human degradation previous to his incarnation, could he have had the experiences of such suffering as made him the perfect flower and seed of the human race? Where could "his visage" have been "marred more than that of other men," if not in the mire and the pit, whence he cried to be delivered? Where else than in the planes of mortality could he have sinned that, as high-priest, he must needs have made offering "for his own sins" as well as the sins of the world? If Nature is true to the divine purpose, she must perfectly expression in her operations, those principles and laws analogous to those which govern in the domain of divine activity. If the Lily of the Valley was

produced from mortal soil, let us rejoice, because in the fact is seen the possibility of attainment to the divine state, on the part of those who aspire to the Godhood of the perfect humanity.

Radical changes in the American home in great cities of the West are a cause of agitation and alarm on the part of certain classes who are sticklers for so called Christian institutions. The character of some of these changes is presented in an able article by Charlotte Perkins Gilman, in the Christmas *Cosmopolitan*—extracts from which we publish in this issue. The facts given are an indication of the fact that the old family relations are destined to pass into oblivion. A new atmosphere is to pervade the world; the mind of the people is to expand and the heart enlarge, and rise above the planes of sordid selfishness which have so long characterized the family. We do not mean by this that the ideal to be reached will come through any evolutionary process; nor that that is the ideal into which classes are drifting in an endeavor to adapt themselves to the necessities of the twentieth century city—which in itself constitutes a social cess-pool; but that we may accept the present social changes as merely indicative of a greater change. The demands of the new age will bring new conditions and relations. The homes of the future will be founded on a basis entirely different from that which now obtains. The father will no longer assume the relation of protector and provider of the family; nor will the mother be burdened by numerous domestic cares; nor will the children be left to chance development, dependent upon the status of the parents; for the children will be subjects of the state, which the parents will serve; and the developing minds will be under the protection and education of the institutions of the scientific society. One by one the barriers standing in the way of the higher ideals, will be broken down. We are on the verge of the new order, and the coming changes will be both radical and rapid.

Near the close of the recent Presidential campaign, in an endeavor to cast aspersion on the character of President Roosevelt, Judge Parker took occasion to refer to "the fatal presence of the man on horseback." This was a fling at the title of "Rough Rider," and the manifest military spirit. The presence of such a man was indeed fatal to his opponents, as the results of the election amply demonstrated. The man on horseback may be taken as a symbol of victory. A nation should not be overawed because of the presence of a great leader in either peace or war. Many a people have suffered from lack of one. One of the most characteristic pictures of Washington represents him as astride his favorite white horse. The honor of France was brilliantly sustained for many years by the great emperor who crowned himself after numerous campaigns on horseback. These representative characters and spirits of victory but foreshadow Him who is described in the Book of Revelation as the Rider on the White Horse. The world will more than once refer to his "fatal presence" ere they turn to him in recognition of his great triumph. Various reflections may be cast upon his character—until he unveils himself in the Chariot of the Sun.

The Open Court of Inquiry.

THE EDITOR.

The Flat Earth's Assumed Premise.

"There is a book in our Public Library called 'One Hundred Proofs that the Earth is Not a Globe,' by a William Carpenter, of Baltimore. If you wish it I can send it to you registered, under special delivery, so that you can inspect it and return it before due—two weeks. I do not consider some of his proofs of much value. Some of his logic is ridiculous in the extreme. Can the North Star or Polaris be seen from points on the earth 20° south of the equator, as Mr. Carpenter says?"

In reply to the above kind offer, we stated by mail that we were very familiar with the flat earth theory, or the so called Zetetic Astronomy, as originated and put forth by Dr. Rowbotham, or "Parallax," of England, nearly a half century ago. We have in our office all the principal publications ever issued in defense of Parallax's idea of the earth's non-convexity, and are quite familiar with the several pamphlets published by Mr. Carpenter, who was one of the most prominent followers of Parallax.

The promulgator of the flat earth idea made the discovery about 1839, by actual experimentation, that no convexity existed on still bodies of water; and extending his observations over waters of the sea, he found that the facts were not in harmony with the usual conception that the surface on which we live is convex. During a period of about thirty years, Parallax conducted numerous experiments—all tending to prove that the surface of water does not present a convex surface. From the basis of his observations, or rather from the basis of an assumption associated with the facts, he reached the unwarrantable conclusion that the earth must be *flat*. There was really nothing to indicate to the rational mind that it was flat. Parallax simply failed to take the actual facts of his observations and experiments as the basis of his logic. He interjected the idea of the earth's flatness and reasoned from that; it was his undemonstrated hypothesis, which led him into numerous difficulties in his persistent endeavor to explain the phenomena of the physical heavens—at which he did not at all succeed.

In order to make a showing in the

way of explaining phenomena, a good many hearsays and inaccurate reports discovered in newspapers and unreliable books, were appealed to; and on the whole a great deal of ignorance concerning the actual facts of astronomy, geography, and navigation, was displayed by the more recent followers of Parallax. Parallax made a somewhat able defense of the flat theory, in a well-written work on the subject; and so did Mr. Carpenter; but they were both led into some of the most unwarrantable conclusions imaginable—all from the primary error that because the earth is *not convex* it must be *flat*.

It is somewhat curious to note that Parallax's first conception as to the shape of the earth was that it is concave—not the concavity of a hollow sphere, as in the Koreshan System, but the concavity of a basin. His concave earth was not enclosed—the heavens were open to an infinity above. Later, he reached the conclusion that the earth was entirely flat, as represented by J. Steer Christopher's Map of the World on the circular projection.

While Parallax sought to make his readers believe that he followed strictly the Zetetic method of reasoning (that is, submitting every question to the facts of actual research), he introduced as evidence many things that have not stood the test of examination. One of them was the statement found in Mr. Carpenter's book, Proof 71, that the North Star had been seen by navigators 20° south of the equator. In the flat earth literature we have seen the positions of Polaris and the Great Dipper in Ursa Major confused, as also those of the Southern Cross and the south polar point in the heavens—whereas, the Southern Cross sustains about the same relation to Sigma Octantis, the south pole star, that the Great Dipper does to Polaris.

The flat earth advocates have never been able to answer the irrefutable argument of the Koreshan Cosmogony that the life of the universe is *cellular*, and that therefore, the universe must be a great unit in the form of an enclosed cell. Neither have they offered any explanation of the results

of the Naples Geodetic Survey in 1897. Several years ago when the Zetetic Society obtained authentic information that the southern heavens seem to revolve about a point analogous to the motion of the stars in the north about Polaris, the advocates of the system almost gave up the ship—but they rallied around the supposition that the earth is *flat*, no matter how many things may be brought up to contradict it—and there they stand today, stationary and non-progressive.

The movement of Parallax has served its purpose. The spirit of demonstration has passed into a more progressive sphere, and no permanent success will ever attend the efforts of the Zetetic Society. Parallax has long since passed into the invisible; William Carpenter left the natural world during the progress of the Naples Survey; and other prominent advocates in the earlier period of the movement have gone beyond. The flat earth idea is on its last pegs. It has had its day.

SWIFT SOCIAL CHANGES.

The Passing of the Home in Great American Cities; the Apartment Communities.

We should be patient with the faults of youth. A young people, like a young person, has "defects of its qualities;" and though our nation is built of all nations, yet its individual life is young. One of the faults of youth is a dogged conservatism. The child, having no knowledge of things other than as he has always seen them, condemns unhesitatingly any divergence from his accustomed standard. He is rigid in his young virtue, cruel in his young severity; but, thank God, he will grow; and, as he grows, learn wisdom, breadth of vision, a slower judgment, a more defined hope.

We in America, springing to a life as a nation in our pioneer period, with our first proud ideals all based on the facts of that period, and dominated by a literature colored by those same facts and ideals, are slow to recognize our own growth. When we say "the American Home," we think instinctively of the home of a hundred years ago; and a hundred years in this age of cumulative progress means more than a thousand in the far past. Our national life is changing in every feature, changing more swiftly than any

people's life ever changed before; and in most of its phenomena, we are proud of it. The distinctive spirit of American progress is its sure and instant recognition of new values, and its steady courage in taking advantage of them. * *

It is from a stagnant stretch like this that we hear the cry of complaint and warning about the passing of the American home. Everything else has passed, and without wailing; passed, as must all rising life, "from the less to the greater, from the simple to the complex." Social evolution follows natural law as surely as physical: why should we fear it? Or rather, why should we accept so much of it gladly and then balk, straining rebelliously at this gnat after swallowing caravans of camels? It is because we think, in our honest hearts, that our national integrity and health and virtue are bound up in "the Home," and that if it is taken from us we are lost. We are right here, in a way. Unless the cell-structure of the human atom is healthy, the whole great organism will break down.

We are wrong in supposing that change is necessarily injury, in seeking to maintain the home in some past form and forbid its sharing in the benefits of progress. But while we are musing, the fire burns, the changes go on; and those who observe them cry out as the old Danish king cried out against the rising tide. In the country there has been less change than in the city, naturally; the isolated farmhouse is still recognizably like its predecessors of the earlier centuries; yet there is some difference even here. * *

But the apartment-houses increased so rapidly that the levels of domestic life in New York became as varied as its rocky substrata; and then, under the same pressure, the kitchens were squeezed out of the flats, and the apartment hotel appeared. It not only appeared, but increased. The real estate records show an astonishing ratio of change—private houses being no longer built in numbers worth mentioning compared with apartment-houses, and these sinking into insignificance compared with the apartment hotel. Now, indeed, a cry of horror goes up. We have all along had in our curtained minds an ideal of the home of our grandmothers; the slow compression of that ideal as the city block congealed around it, we had not noticed; but now that we see our homes lifted clean off the ground—yardless, cellarless, stairless, even kitchenless—we protest that this is not a home! * *

The family life—the association of the members—seems visibly lessened. Yet

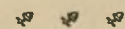
we must remember again that they are only living as they wanted to before and had not the conveniences. The apartment-hotel meets a demand. The position of the children is the most prominent evil; yet it is not so much worse than it was before, as it is merely more conspicuous. The apartment-hotel carries out in arrogant and opulent fulfilment the tendencies already at work when the city began to force the homes together and crush them to the lean and breathless strip. Is this movement wholly bad? Can nothing be done to check it? It is by no means wholly bad; it is mostly good. What is bad about it is in our misapprehension, and pig-headed insistence on what we falsely supposed to be valuable things. * *

This uneasy expansion from the home life into "society life" is in its nature good—bad as are the present results. It is part of the great kindling of the human soul today, the awakening of the social consciousness. It is right, quite right, that man, woman, and child, should demand something more than "home life." The domestic period, so to speak, is long outgrown. The wrong is that the social life they found outside is so pitifully unsatisfying. The soul today needs far wider acquaintance, more general interest, more collective action, than the soul of remote centuries. We are different—we are more complex—and we must continue to become so.

But that complexity should be as clean and natural and wholesome as our early simplicity. An organ is more complex than a shepherd's pipe, but no less musical. If these apartment houses and hotels were filled with people who appreciated the opportunities of the time they live in, the gathered homes therein would know a larger, higher happiness than any cozy cottage under a woodbine. The wives and mothers of these families would remember that there are children—must be children—and that no hired servant can successfully conceal them. Children are here and must be provided for. The apartment house has not done so yet—but it can, and better than the private house. These great structures could, if they chose, turn their palm-fringed roofs into happy child gardens, furnish great play-rooms, gymnasias, and nurseries; and they will choose when women patrons bring their maternal sentiments up to date. * *

But you say: "It is not the same thing. The home is gone. The children are at the nursery or kindergarten, the father away, of course he always was; but the mother—a woman should give her whole

life to the home." No, she should not. No human being should. She should serve society as does her human mate, and they, together, should go home to rest. It is this change in the heart of the world which is changing the house of the world; and its ultimate meaning is good. Let us then study, understand, and help to hasten this passing onward to better things of our beloved American Home. Let us not be afraid, but lead the world in larger living.—Extracts from Article by CHARLOTTE PERKINS GILMAN, in the *Cosmopolitan*, Christmas, 1904.



SOUTH FLORIDA WINTERS.

Lee County in a Fortunate Zone Below Regular Frost Line.

The contrast between winter in the North and the conditions which prevail in Southern Florida during the same season is certainly marked—so much so that people from the North spending winters in the tropics, note the passing of the years by the calendar, and not by the return of mantles of snow, as they are wont to do.

The winters of Florida constitute one of the great attractions of the Peninsula, where there is continual green from fall to spring, and flowers in plenty in the open air during the winter months. In times of cold and destructive blizzards and storms in the North, we of the South can heartily appreciate the Florida winter season. For several days of the past week, fierce gales blew along the Atlantic coast from Maryland to Maine, and heavy snows fell in the Eastern and New England states, and even as far south as the Carolinas. The Land of the Sky, the great plateau surrounding Asheville, the famous health resort, has been covered with the white crystals.

Florida knows nothing of the conditions of snow; and frosts are so seldom in Lee County as to place the regular frost line beyond its northern boundary. The great frost of several years ago, which destroyed hundreds of thousands of orange trees in the northern and central portions of the state, turned attention to Lee County and impetus to its development. The zone in which Lee County is situated is fortunate for its tropical features; it is practically in the line of conjunction between the temperate and torrid zones. That Lee County is tropical is evidenced by the fact that numerous tropical trees, fruits, and vegetables are grown and borne here throughout the year.

Lee County is desirably located on the Florida West Coast. Perhaps it is not

List of

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

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too much to say that it is one of the most favored counties in the state, not only because of its climatic conditions, but also of the immense number of coast islands, and numerous bays into which flow many streams which run through fertile lands. A chain of islands extends from Charlotte Harbor to Ten Thousand Islands—the only perceptible break in the chain being in the vicinity of Naples, on the Gulf Coast. These islands and bays and wide streams add to the attractiveness of Florida in winter; for in the waters of Lee County are the most noted tarpon fishing points in the South.

The inhabitants of Estero believe that the adjacent Estero Bay possesses picturesque features. Certain it is that it has its attractions in fall and winter, as its waters reflect the gorgeous sunrises and sunsets which characterize Florida; and in the spring and summer when the Gulf breezes are a great delight. Estero Island would certainly constitute a most desirable site for both health and pleasure resorts.

The healthfulness of Florida is well known. The ill-health of thousands of people leads them to seek less rigorous climate than that found in the Northern states; they flock to Florida to spend the winters under the sunny skies in comfort, both indoors and out. Florida is already famed for its health resorts; but South Florida has additional attractions alike for the tourist, health-seeker, and the permanent resident.—*VERITAS*, in Ft. Myers (Fla.) *Press*, Nov. 24.

THE WEEKLY NEWS-DIGEST.

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Important Foreign News.

It is thought that the situation at Port Arthur is critical—the Japanese making progress toward the final reduction of the forts and capitulation of the city. It is reported that in St. Petersburg the Russians give up hope. The Japs have captured one of the main positions from which they can easily command the fate of the city. The Russian fleet around Port Arthur is said to be out of service; and in case the forts fall, the ships will be blown up and sunk. The big battleship, *Poltava*, costing \$6,000,000, was sunk recently in the harbor, as a result of Japanese bombardment.

The Russian army has made some ineffective attempts against the Japanese positions about Mukden. A great battle was expected, but it has probably not taken place, as the weather is very cold. Latest reports say that some heavy firing is taking place near Shakhe river.

The German reichstag adopts a resolution asking the government to take steps to protect the small tradesmen from the department store monopolies.

The Servian cabinet has resigned, owing to disagreement over a bit of railroad extending in the small kingdom.

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The Russian Baltic fleet is reported as having passed through the Red sea.

Happenings in America.

The Fifty-eighth Congress convened December 5. Houses in session less than one hour—adopting resolutions of respect to Senators Hoar and Quay. On Tuesday, the President's Message was read—a lengthy document covering a wide range of important subjects, constituting a remarkable state paper, favorably commented on even by the Southern press.

Mrs. Gilbert, the noted veteran actress, dies at Chicago, aged 83 years. She was starring on her farewell tour in "Granny," written specially for her by Clyde Fitch.

The World's Fair officials report that the total attendance at the Fair for the 187 days, was 18,741,073.

The buildings of the World's Fair are said to be sold to the Chicago House-Wrecking Company.

The Daily Review, of Chicago, a new publication for women, began its issues December 10.

The Iowa corn crop is the greatest in the history of the state—325,000,000 bushels.

It is said President Roosevelt is planning a tour in the Southern States.

Dr. Dowie and party visit Tampa; Mrs. Dowie's health reported very poor.

Some Florida Items.

A number of improvements are planned for Estero during present winter season. A feature that will mark a decided change in appearance is the painting of the buildings; a few are now receiving coats of paint. New buildings are to be erected for various purposes, and enterprises promoted.

The Peace River Baptist conference holds annual meeting at Ft. Myers. The preachers will doubtless long remember their discussion with the Founder of Koreshanity at the Hill House.

The total shipments of oranges and grapefruit from Lee County, amount to 86,943 boxes to date. This surpasses any previous year by about 14,000 boxes.

A tri-county fair, including Lee, De-Soto, and Polk counties, is under agitation by the press of these counties.

Hotel Royal Palm, of Ft. Myers, opens its winter season for tourists.

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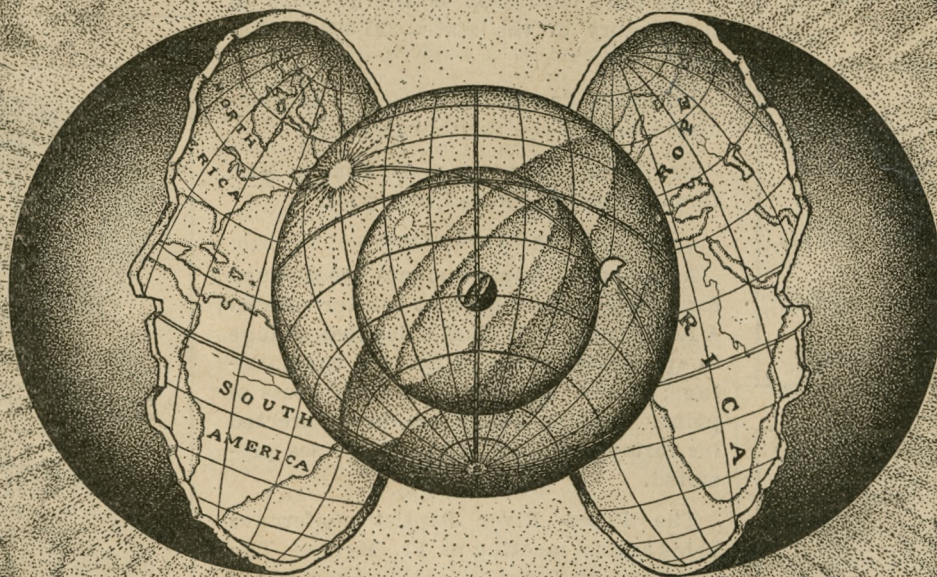
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